

# BLUE GRASS BLADE.

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Charles P. Moore  
Editor

"The Christian Standard" on  
the Wine Making at Cana  
of Galilee.

"The Christian Standard", an  
organ of the Christian or Disciples  
church, published at Cincinnati,  
Ohio, talks like a religious paper  
should do, on the subject of the  
liquor traffic.

It recognizes, of course, our per-  
sonal duty to abstain from the use  
of intoxicants, but it goes further  
than this and says we must use  
our civil right to put down the  
liquor traffic, by voting for Prohi-  
bition.

But in its issue of September 16,  
there is discussed a question bear-  
ing upon the liquor traffic that is  
going to test the moral courage of  
the editor of that paper. It is  
that story about Jesus' making  
wine at Cana of Galilee.

Bro. Tillman of Knoxville, Ten-  
nessee, is a total abstinence man,  
and he objects to the fact that  
the "Standard Bible Lesson Com-  
mentary" teaches, that at Cana of  
Galilee, Jesus made "real intoxicat-  
ing wine", and encouraged its use.

He most pertinently and forcib-  
ly says:

The example of Christ is the end of  
all controversy. No expediency can  
ever require of us any course of con-  
duct different from that of Him who  
came to save the world. We can not  
be under higher obligation to regard  
the weak brother than was Christ  
himself. Let some one answer these  
questions: If Jesus made "real" (intoxicat-  
ing) wine at the wedding feast—  
(10 gallons of it)—made it to be used  
as a beverage, and ordered it so used—  
was not the brewer and distiller of our  
own day furnished with a justification  
for making "real" (intoxicat-  
ing) wine, knowing, as he did most  
certainly, that millions of people were  
being led into everlasting  
damnation by the use of it?—  
was not the example of Christ, who  
said: "Drink, drink, like I do, in mod-  
eration, good 'real' wine," where shall  
we get an argument for total abstin-  
ence?

To this Bro. A. N. Gilbert of  
Cleveland, Ohio, who writes the  
Standard Bible Lesson Commen-  
tary, makes a most sensible and  
honest and just reply.

The substance of his reply is  
that he appreciates the very natu-  
ral difficulty and embarrassment  
of Bro. Tillman; that he is sorry  
the difficulty does exist, and that  
his prejudices against the liquor  
traffic would make him remove it  
if he could, but that as a faithful  
commentator on the Scriptures he  
is bound to recognize the exist-  
ence of the difficulty.

These good brethren are equally  
honest and equally right in their  
views. The first, as a moralist,  
has a right to object to any moral-  
ist making wine and encourag-  
ing the use of it.

That the making and drinking  
of wine is wrong is one of the estab-  
lished facts among  
Prohibitionists, and can no  
longer be open to discussion with-  
out a surrender of the very basic  
principles of Prohibitionists.

That the wine that Jesus is said  
to have made on that occasion,  
was the same "real, intoxicating  
wine" that is commonly alluded  
to in the Old and New Testaments  
as being dangerous, is beyond a  
doubt, according to all well estab-  
lished principles of translation  
and criticism.

All the efforts to make it ap-  
pear that it was merely fresh and  
unfermented grape juice, are sim-  
ply the apologies and evasions and  
subterfuges of men who are  
driven to a last extremity. Such  
reasoners assume a position and  
then argue to suit the assumption,  
instead of accepting the evident  
truth in the case, and abiding the  
consequences.

All the liquor papers appreciate  
that they have the believers in the  
infallibility of the Christian  
Scriptures at a disadvantage on  
this story of Jesus' making wine,  
and they are continually quoting  
it, and with absolutely resistless  
force.

It does not amount to anything  
to quote other passages of script-  
ure against the use of wine. As  
Bro. Tillman says, "The example  
of Christ is the end of all contro-  
versy." We are all accustomed  
to say "Actions speak louder than  
words"; and if there were plain  
and unmistakable utterances of  
Jesus against the drinking of  
wine, this reputed miracle at Cana  
would more than cancel them.

But not only is there no ex-  
pression of Jesus against wine  
drinking, but his own language  
indicates that he was a wine  
drinker.

In Matthew 11:18-19, we have  
the following: "For John came  
neither eating nor drinking, and  
they say, He hath a devil."

The Son of man came eating  
and drinking, and they say, Be-  
hold a man gluttonous and a wine  
bibber."

There is but one answer to this  
statement that Jesus made wine  
at Cana, and that is that he never  
did it. This is the answer of  
truth and honesty, and the one  
that Christians must learn to  
make, if they ever succeed in in-  
fluencing the broad-minded and  
honest and intelligent.

If there is not in the beautiful  
life of Jesus and in his heroic de-  
fence of the pure and good that  
caused his death, nothing to excite  
one's love and admiration of him,  
and if there is not in the beauti-  
ful code of ethics that he taught  
nothing that commends them to  
us, no belief in miracles can ever  
implant the true Christian spirit  
in the hearts of the people. "An  
evil and adulterous generation  
seeketh after a sign", (or miracle),  
but the man who is fully imbued  
with the sentiment of the great  
teacher, only cares to love his  
neighbor as himself, and to do to  
others as he would have them do  
to him.

Grant that Jesus worked the  
miracle of turning a few jars of  
water into wine, what would it  
amount to compared with the  
magicians of Egypt that simply  
held out their wands and all the  
waters of the Nile, and every lake  
and pool and spring and rivulet in  
Egypt was turned into blood?

Think of Niagara pouring  
warm blood that thundered in the  
depths below and flew into crim-  
son spray on the hoary rocks, and  
then seethed and boiled in the  
whirlpool below, then floated all  
the shipping on Ontario and rushed  
down the rapids of the St. Law-  
rence and bloodied the Atlantic  
ocean clear across to Ireland, and  
rolled in the tide up the English  
channel and the Thames until it  
washed with gory waves the base  
of the parliament house in London,  
and yet every drop of all this blood,  
under a magnifying glass, just the  
same that comes from our cut  
flesh, and then you may imagine  
what occurred in Egypt, when at  
the wave of the magicians wand,  
the whole Nile, from its proverbially  
unknowable head to its delta at  
the Mediterranean, poured blood  
that rolled over its wonderful  
deltas as the water now pours  
over Niagara.

What is the miracle of turning  
132 gallons of water into wine,  
compared with that magician's  
miracle in Egypt that made such  
floods of blood that any one of the  
seven mouths of the Nile would  
have floated the present British  
navy in blood as true and genuine  
as ever flowed from the veins of  
martyr or patriot?

But who believes this Bible  
story of Egyptian magic? Not a  
single sane and intelligent man  
in the State of Kentucky.

What else then can we expect  
than that our churches should be  
filled with people that we can not  
influence by argument and moral  
suasion, when we appeal to them  
in behalf of Prohibition and other  
measures to promote morals, when  
our learned clergy are teaching  
the people that belief in such  
stories is the great and main  
feature in Christianity?

In all the cycles of the universe  
there never was one drop of water  
turned into blood or wine, by  
magic or miracle, and every edu-  
cated man and woman in the land  
knows this.

Why then will true and honest  
Christians who are trying to ac-  
complish the greatest reform that  
has ever been attempted in the  
annals of Christianity, give to their  
enemies and the enemies of  
good morals, this evident advan-  
tage over the true spirit of Chris-  
tianity, simply for the sake of de-  
fending an unreasonable dogma  
that had its origin in intellectual  
darkness and religious supersti-  
tion, which demanded that no  
moral code could be binding on  
our consciences until attested,  
confirmed and ratified by mir-  
acles?

If the smallest dewdrop that  
glitters upon a blade of bluegrass  
were, by miracle converted into  
wine, the result would be a wreck  
of matter and a crush of worlds,  
and the universe would crumble  
into chaos. It would as truly re-  
verse and overthrow the laws of  
nature as to arrest the earth and  
the planets in their orbits around  
the sun.

Just as the stopping of the  
smallest wheel in the mechanism  
of a great clock would so derange  
all other wheels as that the hands  
upon its dial would no longer  
mark the flight of time, so an in-  
terference with the harmonious

would throw into absolute discord  
laws that govern a dew drop,  
the music of the spheres, and to  
the remotest bounds of the uni-  
verse every wheel would be  
clogged, the motion of suns and  
moons of planets and stars  
would cease, and time would be  
no more.

Cleveland Ohio Gets Away  
With me on Bob Ingersoll.

CLEVELAND, O., Sept. 6, 1891.  
Editor of Blue Grass Blade.

We, the Prohibits of this part  
of the country are in sympathy with  
you to a certain extent. But to a  
man up a tree, it is hard to see  
where the Prohibition party would  
gain anything if it were to emu-  
late the example set by your ideal  
Bob Ingersoll.

True he has made fine speeches  
in favor of temperance, so have  
thousands of preachers all over  
the land. True he has advocated  
the Prohibition of the liquor  
traffic; so have the preachers.

Now when it comes to voting  
where do we find Ingersoll? Did  
you ever hear any one accuse him  
of voting against the Republican  
party? Oh, you may say, But  
look at the beautiful lessons he  
teaches. What better are beauti-  
ful lessons and speeches from Bob  
Ingersoll than from a preacher, if  
he does not follow his precepts?

It seems narrow-mindedness in  
you to use the language you do in  
reference to Sam Jones, one who  
has done more good for Prohibi-  
tion than Ingersoll ever will.  
Why? Because Jones votes as he  
prays and preaches; and for the  
life of me I can not see the differ-  
ence between a religious hypocrite  
and a non-religious one.

It costs no more for Ingersoll to  
mouth about the beauties of Pro-  
hibition than it does any one else.  
And where he does any more good  
than any other mouthy non-voting  
hypocrite I fail to see.

We have hundreds of infidels  
in our city, but as yet, we have  
failed to find them at the voting  
for Prohibition. All our strength,  
with few exceptions, comes from  
the churches.

Yours truly,  
A. H. MASON.

That is a splendid letter. It  
hoists both Ingersoll and me on  
our own petard, and is the best  
answer to Ingersoll I have ever  
read. I have heard and read a  
good many men on the "Mistakes  
of Ingersoll", but this Cleveland  
brother is the first man I have  
ever met that beat him.

Ingersoll ran rough-shod over  
Brethren Jerry Black and Fields  
and Gladstone, and Bro. Wen-  
dell on Ingersoll always reminds  
me of a little dog barking at the  
moon.

But this Cleveland Mason is a  
wise master builder, and he has  
taken Ingersoll's logic and  
whacked him over the head with  
it, and hit me some pretty good  
rapes over old Bro. Bob's shoul-  
ders.

One of Ingersoll's charges  
against the Christians of this day,  
if I am not mistaken, is that while  
they claim to be followers of a  
meek and lowly master, they are  
in their lives just as sordid and  
selfish and vain, glorious as any  
body else.

Col. Ingersoll glorifies consis-  
tency and then says that the  
Christians are not consistent. But  
how much better is the Colonel?  
If the Christians are hypocrites  
because they do not practice what  
they preach, what can we say of a  
man of the mighty genius of Robert  
G. Ingersoll who is always extol-  
ling the beauty of good morals,  
and the loveliness and purity of  
woman; and yet when it comes to  
a vote, he votes against Prohibi-  
tion, and therefore votes for the  
liquor traffic, that his genius, and  
great and extended experience,  
and knowledge make him know to  
be the sum of all villainies—the  
Pandora's box from which seem  
to come all sins and hang  
like a pallid lid of woes over this  
unhappy country.

Col. Ingersoll is the author of  
some of the most beautiful panegyrics  
on woman that the Eng-  
lish language has produced. He  
has not hesitated when it was pro-  
posed to enfranchise the ignorant  
negro, or the Indian savage with  
the scalp of Custar at his belt, and  
the blood of the victims of the  
"Sun dance" on their hands; but  
he drew the line at woman, when  
she asked the right to say at the  
polls that the distiller and brewer  
and saloon-keeper should not  
ruin and damn her precious boy.

I believe Col. Ingersoll has done  
good in the world. I believe he  
was right and conscientious when  
by the sword he helped to over-  
throw slavery, and that he has  
done good with his mighty pen  
and tongue in overthrowing  
superstition and the tables of the  
money changers, and lashing with

a whip of scorpions, from the  
temple of pure Christianity them  
that sold doves, and followed the  
great Master for the loaves and  
fishes; but I am bound to say with  
Bro. Mason that I can't see the  
difference between a religious  
hypocrite and a non-religious one.

It is all right and nice, in the  
great and generous, and noble,  
and bold Colonel to march up  
and vote with the party that hy-  
pothetically supports the liquor  
traffic, and is afraid to use that  
manly and defiant championship,  
of which the Colonel is the bright  
exemplar; but when one of these  
Eulogized American women wants  
the right to say at the polls that  
she wants to stop the liquor traffic,  
that is ruining her husband or  
father or brother or son, and  
breaking her heart and starving her  
children, this knightly champion  
of woman seems to shudder with  
horror at the idea of woman being  
drawn into this polluting con-  
tact.

As to my expressed admiration  
of Col. Ingersoll that called forth  
this letter, I must confess that I  
was more drawn to it by the in-  
consistency of Christians than  
drawn to it, by the consistency of  
Col. Ingersoll.

Have before said in the Blade  
something like I now say about  
Col. Ingersoll's inconsistency, but  
it never before struck me so forcibly  
that Col. Ingersoll, in this  
most important of all the moral  
issues before the world, is being a  
hypocrite just as truly as the  
Christians that vote with him on  
this great question.

Many infidels have patted me  
on the back for what I have  
said about religion, but I want  
all such to understand that my  
religion judges a tree by its fruits.

If such infidels have had such  
superior intellectual ability as to  
discover the theological specula-  
tions of the Christian world, they  
are under all the greater obli-  
gation to set these people a good  
example in putting down the prac-  
tical errors of the world, that bear  
immediately upon human happi-  
ness.

It is true, as this Cleveland  
gentleman says of Prohibition, that  
"All our strength, with few excep-  
tions comes from the churches",  
and if it be true that the proud  
American born Rationalist walks  
up to the polls with the foreign  
born Catholic Irish saloon-keeper,  
or the foreign born German  
Catholic brewer, either of whom  
would be proud to kneel and kiss  
the Pope's toe, and that Rational-  
ist votes with the Democratic  
Catholic Irishman, or the Republi-  
can German Catholic, to fix and  
establish in this country a trans-  
action which that Rationalist knows  
to be the greatest evil that has ever  
afflicted the world, what is to keep  
one of these benighted Christians  
who believes that the river Nile  
can run pure blood, and that  
Joshua made the sun stand still,  
and that the world is only six  
thousand years old, and that  
snakes and donkeys used to talk,  
what, I say, is going to keep  
these Christian ignoramus from  
looking at the lowest type of a  
foreign born Irish Catholic saloon-  
keeper, and the highest type of  
American born Rationalist that  
votes with this saloon-keeper, and  
asking where is the practical dif-  
ference between the two? And  
what are you Rationalists going  
to say when they ask you to show  
the difference?

Every body knows, that knows  
anything about me and the Blade,  
that, more than all the editors in  
Kentucky put together, I have,  
by my book, by my paper and by  
my speech defended the Rational-  
istic view of religion.

Among Kentucky gentlemen  
who are Rationalists, and who  
have appreciated this in me, are  
some of the finest and wealthiest  
and best educated and most moral  
men in the State. Some of them  
have freely helped me with their  
money and moral support, and  
some of them most earnestly vote  
with me and work with me for  
Prohibition.

But if Rationalists claim that  
there are a great many who are  
such at heart, who are not willing  
to proclaim it as a matter of expedi-  
ency—which of itself is not very  
creditable—how can they consis-  
tently with the claims of the su-  
periority of Rational views, admit  
that the great mass of the voters  
for Prohibition are from the  
churches?

Just as sanctified cant among  
Christians that lend themselves to  
all unrighteousness excites the  
disgust of the free thinker, so will  
earnest and honest Christians, and  
earnest and honest infidels be dis-  
gusted with those who pride them-  
selves that they have risen above  
the superstition of our ancestors,  
and yet, on a great moral issue,  
vote with the most degraded and  
most superstitious and most hypo-  
critical of all the religionists.

With all the light that has been  
brought to bear upon the evils of

the liquor traffic, no intelligent  
Rationalist—Col. Ingersoll or any  
other—can be consistent until he  
votes with the Prohibition party,  
and uses every reasonable en-  
deavor to advance its interests.

A "Christian" Lexington Bank  
Cashier in Trouble.

Bro. William Bright, late  
Cashier of the Lexington National  
Exchange Bank, is having trouble  
in the spirit.

Bro. Bright is a Republican and  
a devout "Christian" of the North-  
ern Methodist persuasion, and  
"roars you as gently as a sucking  
dove," as a basso in the choir of  
the Broadway Methodist church in  
this city.

He has been associated with  
a Mr. Cheppu in the dog busi-  
ness. I do not know Mr. Cheppu,  
nor whether he is related to  
"Chippy" who was advised to  
"get your hair cut".

Dogs are expensive luxuries in  
this country, and it takes a bank  
to run even a respectable dog  
business.

At a church fair here the other  
day they had a dog for which the  
owner said he had refused \$10,000.

There is no telling what one of  
these bluegrass dogs would bring  
if one were actually sold. I never  
heard of one being sold, but from  
what their owners are constantly  
refusing for them I imagine they  
must be very valuable.

I don't know much about dogs,  
but suppose these dogs are some  
kind of a short horn or short  
tail variety, whose superior ex-  
cellence is, like our race horses and  
whisky, attributable to the grass  
and corn of this region.

Bro. Bright is another illustri-  
ous example of the trouble that  
men get into from not searching the  
scriptures. Philippians 3:2  
says "Beware of dogs". Those  
three little words would have  
saved Bro. Bright. Or, if, as a  
classic scholar, he had remembered  
the Roman maxim, "Cave canem",  
how happy he might now have  
been.

I don't know that Brethren  
Bright and Cheppu were trying  
to get up a corner on dogs, like  
"Old Hutch" did on Chicago  
whisky, but Bro. Bright as Cashier  
of the National Exchange Bank  
allowed his associate in the dog  
business to overdraw his account  
\$33,495.80. To a mere novice in  
the dog trade that sounds like a  
great deal of money; but with  
dogs at \$10,000 each it only takes  
three and a half dogs to come to  
more than that.

The collapse in the price of  
dogs that busted the combination  
was probably owing to the failure  
in the dog show that was lately  
given up here by General Gentry  
and Bro. Dick Redd a deacon in  
the Presbyterian church in this  
city, for a church charity. When  
they got through, so far from  
there being anything to give to the  
poor and afflicted, Gen. Gentry  
had to go down into his breeches  
pocket and haul out his big wal-  
let to pay the expenses of the  
thing. The General is still alive,  
but his friends are solicitous about  
him, and are keeping such things  
as pistols and shot guns and razors  
and "rough on rats" out of his  
hands.

The expenses of that church  
dog show—or dog church show,  
whichever it was—were enor-  
mous.

One item was a mile and a half  
of Beatty picket fence—see adver-  
tisement in this paper—that had  
to be built on Sunday, and took  
fifteen men all day, to keep from  
interfering with the training of the  
race horses, on the grounds where  
the dog show was to come off.

Race horse men are conscien-  
tious about training their horses on  
Sunday, but the dog show being  
under the management of a Pres-  
byterian church officer, who is  
also a Democratic officer of the  
law, and the dog show being for  
a religious purpose, the little mat-  
ter of working fifteen men all day  
in the broiling hot sun and fear-  
ful drouth on Sunday, with two  
or three hundred church bosses to  
superintend them, did not amount  
to much.

But Bro. Redd's failure in the  
church dog show, knocked the  
bottom out of the dog business,  
and when the government officers  
came around to examine Bro.  
Bright's bank it was found that  
the great "Meadowthorpe" dog  
farm which he had allowed to  
overdraw its account, could not  
ante its overdraft, and Bro. Bright  
resigned.

We people who are not pious  
ought to take a warning from  
this; for if a pious and sanctified  
Methodist, who belongs to the  
"high moral" party in politics, can  
get himself into a pickle of this  
kind what would we ungodly  
people do if any of us should be  
trusted with the cashiership of a  
bank?

TO ALL PERSONS TO WHOM  
THE BLADE MAY COME.

The issue of Oct. 24th begins  
the second year of the Blade, and  
I hope that those who intend to  
take it will be as prompt as they  
can in paying me for it—\$2.00 a  
year for persons in good circum-  
stances, and \$1.00 a year for per-  
sons who can not afford to pay  
more, and will tell me so.

The Blade will go to all persons  
to whom it went last year who  
have not ordered it discontinued.  
Those who have not paid me for  
last year will please do so, if  
they feel that they ought to do so,  
and if not, please notify me to dis-  
continue it, in order that I may  
not incur further loss by sending  
it to them.

I will have no collector and will  
not dun you for it.

If you are willing to pay me  
send the amount by mail and you  
will receive a receipt.

Fraternally yours,  
CHARLES C. MOORE.

Queen & Crescent Route

Will sell cheap excursion tickets  
to Dallas, Texas, and return on  
October 15, 20, 24 and 28, good  
for return until November 4th,  
from Cincinnati and coupon sta-  
tions on the Cincinnati Southern  
railroad, between Cincinnati and  
Junction City. Also from sta-  
tions on the Louisville Southern  
railroad including Louisville.

D. G. EDWARDS,  
150 N. 4 G. H. & T. A.

Canute—A Hotel Pirate.

Canute was Chairman of the G. O.  
P., and had stolen mailing lists and  
voted blocks of five and made a  
special issue of two-dollar bills to use  
in Indiana until his head was swelled  
so that he had to wear a rubber hat. At  
last he considered himself capable of  
monkeying with the ocean, and he  
went down to Barnegat to stop a Pro-  
hibition law. He stuck down a peg  
marked Civil Damage Act, and the  
next wave washed over it. He became  
interested and drove down a peg  
marked Local Option, and it was sub-  
merged also. With an angry coun-  
tenance he stepped back and drove a  
new peg marked High License, but  
it also disappeared. "Sit down there  
yourself," said a courier with a breath  
on him that would bar a car-horse,  
"that wave dare not touch your sac-  
red person." So Canute planted his  
chair on the beach, took some more  
out of the same bottle, and remarked:  
"This foolishness has got to stop." It  
was during the equinox of '92, and a  
wave came in that swatted him over  
the face with an ancient and water-  
soaked swat, and filled his lap with  
clamshells and sand, and he cried:  
"Insensate and lying courtiers, ye  
see how it is, what miracle shall I per-  
form now?"

"The easiest one in the world," said  
a cool Western man, standing near by,  
"just move your chair higher up on  
the beach."

And so Canute went home and hung  
his clothes on the pickets to dry and  
the tide went right on. —A. T. Wor-  
den, in The Voice.

Law Enforcement in Dakota.

The saloon men have tried boldly to  
make the prohibitory law a farce in  
Sioux Falls, S. Dak., but in spite of  
their efforts progress has been made.  
The Committee of One Hundred, which  
has interest itself in the enforcement  
of Prohibition, has issued a public  
statement, in which it says:

"The prohibitory law is better en-  
forced than was ever any restrictive  
or license law in this city. Under  
license every saloon nearly was a  
gambling house, with a high legal  
defying practically every legal pro-  
vision made to hold it in restraint."

"The open saloon is simply a thing  
of the past in Sioux Falls."

"To-day there are no places where  
crowds collect openly to spend their  
evenings in drinking and riot, to be  
turned out by midnight braves  
on the streets."

"Arrests for drunkenness have  
markedly decreased in number.  
The twenty saloons and upwards  
of the city under license, with their  
well-known and influential prop-  
rietors, without an exception, have  
gone out of the business. The employees  
of these proprietors have followed the  
same course, and the costly and mag-  
nificent fixtures of the more conspicu-  
ous of these saloons have been re-  
moved from the State."

"The present sellers of liquors are  
under the ban of the law, and it is  
they, with their friends, who manifest  
extreme restlessness and hot discon-  
tent."

ORGANIZE THE JUNIORS.

It is a crime to neglect this prom-  
ising field.

The Wideawake Junior Prohibition  
Club of Quincy, Ill., has been inter-  
viewing prominent leaders on the  
work of Junior clubs. The opin-  
ions are unanimously favorable.  
Below are a few. "It is to be hoped  
that all the young men in the United  
States will enter in with the work of  
the Junior movement in order  
to bring about sobriety and de-  
cency in our land." One says that  
it is "the one branch of the tem-  
perance cause that shows the most  
promise of immediate result." "The  
Junior movement by educating the  
boys to be Prohibitionists before old  
party prejudices possess them, gives  
promise of great strength to the Pro-  
hibition party. The Juniors are origi-  
nal Prohibitionists, while we who are  
older are grafted into the Prohibition  
party."

Another says: "To me it is the  
promise of the Prohibition party." In  
this way should the Junior movement  
be pushed—by enlightening the peo-  
ple on the subject. It will never  
amount to anything until the people  
understand it.

Programme of Fair  
PRICES ON FANCY DRY GOODS  
This Week

**WHITE GOODS**  
Still go at cost. Our stock yet contains many beau-  
tiful designs in White and Black Flouncings.

**LADIES' SHIRTS**  
At \$1.25, \$1.50 \$1.75 and \$2.00. "The Vas-  
sar" is the only perfect ladies shirt made.

**CORSETS**  
Ventilating Corsets at 50c, 85c and one \$1.00.  
popular brands of Corsets from 25c to \$3.50.

**CORSET WAISTS**  
We are sole agents in Lexington for The Equipage  
and all of Annie Jenness Miller's famous Waists.

**UMBRELLAS**  
A good umbrella for 75c, a better one for 90c or  
\$1.00. Splendid Gloria's, with Oxydized Handles,  
for \$1.50, \$1.75, \$2.00 and \$2.50. Fine silk Um-  
brellas from \$3.00 to \$5.00.

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RACE AND RING EQUIPMENTS A SPECIALTY.

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crowding our shelves from the narrowest to the widest and richest  
patterns. We show them in all sorts of materials. A treat for the  
ladies and a wholesome surprise to those who get our prices on them.  
No lady in Lexington, anticipating to make up Spring Underwear,  
Children's or Misses' Dresses of White Goods, can afford to miss ex-  
amining our stock of these goods.

Early Spring Woolsen Dress Material.  
Novelty Suitings, the rarest and oddest of patterns, new entirely  
and pleasing to the eye; prices below actual anticipation, ranging from  
50c to \$1 per yard. A new line of spring shades of Henriettes just  
opened, new colors, no change in price in spite of the additional